St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 10. MARCH, 1910. VOL. XVII.

(For St. Anthony's Messenger.)

St. Joseph.

Joseph, what privilege was thine
To guard the Infant King Divine,—
To watch Him grow in wisdom's way,
And note His graciousness each day!
Protector thou of Him most high
Who on thy counsel did rely;
Full oft His Infant Hands to thee
He gave, in confidence, and we
May surely plead with thee for aid,
And seek assistance, undismayed,
For thou art Guardian, wise and meek,
Whose strength awaits to help the weak,
And they who place their faith in thee
Shall in thy keeping ever be!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for St. Anthony's Messenger by O. F. M.)

Blessed Cecilia Castella, Virgin. (March 11.)

IF heaven's choicest flowers bloom at the foot of the Cross and the crimson stream from the fountain of life lends them a charming freshness, Bl. Cecilia Castella, who was born at Gandino, in Italy, in 1618, may in truth be called a flower of the Passion. The very soil in which she was planted was nourished by the blood of the Crucified Savior. Catharine del Negro, her saintly mother, would never lay her infant daughter to rest until she had told her in loving, childlike words some passage from the story of the Passion of Christ; she likewise encouraged daily little practices of self-denial and love of Jesus in Cecilia.

This seed, sown by motherly affection, soon sprouted and blossomed and bore its fruits. In her own childlike way Cecilia eagerly endeavored to imitate Jesus and suffer for Him. The chroniclers relate a seemingly trifling incident of her childhood days. Like most little girls she dreaded the washing and combing of her hair at the hands of her mother, and invariably accompanied this performance by a display of her vocal powers which was far-reaching. But when her mother pictured to her the pain given Jesus by the crown of thorns, Cecilia complained no more, but only said: Mother, dear, it indeed hurts me, but the thorns must have pained Jesus much more, and I'll try to bear this little pain for Him. Truly, out of the mouth of infants we, who with the things of a child, have unfortunately also cast off its spirit, stand reproached for our indifference towards the price of our redemption. In memory of Jesus who had nothing to eat on Friday she, although but seven years of age, cheerfully deprived herself of all food on the evening of that blessed day and secretly carried her portion to some poor children of the neighborhood.

Her eighth year found her a pupil in a convent school, whither her parents had sent her to receive an education that would fit her for her position in life: for she was a daughter of the noble family of the Castelli. She received Holy Communion twice a week; and the love of Christ dwelling in her soul, as well as the careful guidance of the Nuns, soon taught her the littleness of worldly glory and distinction. Jewelry and fineries she disliked, and returned them to her mother; the loving words of noble suitors found no response in her heart. At the age of twenty she took the humble garb of the Third Order of St. Francis, of which her

mother was a devout member, and found in it a happy means of leading a retired and spiritual life amid worldly cares and household duties. Cecilia would rise before daybreak, scourge herself and recite part of the Divine Office—two practices very common with pious people of those days—and devote the rest of the morning to mental prayer until the hour appointed for Holy Mass, which she daily attended.

To withdraw food from the body is a wholesome means of nourishing the soul. Cecilia well understood this truth of spiritual life, and fasted very severely on Monday, Wednesday and Friday of each week, contenting herself with bread and water, or wine. She ate meat very seldom; and in many ways sought to deprive her body of all unnecessary comfort. Cecilia loved to visit the sick and encourage them to suffer cheerfully for love of Him whose whole life was given to the interests of the sick, the down-trodden and the sinner. On returning from such an errand of mercy to a sick lady, she contracted a severe disease of the throat accompanied by a violent fever. A true copy of Jesus in days of health, she did not fail Him in days of illness. The crucifix was her constant companion and frequent Holy Communion gave her comfort and relief. A few hours before her death a heavenly light seemed to envelop her mortal frame, and recovering her normal condition, she joyfully called out to her faithful mother: "Oh, mother, how great are the treasures of glory that God has prepared for those that love Him!" As the moment of death drew nigh, she firmly clasped the crucifix to her heart, cast a longing glance at the image of our Blessed Lady, and peacefully yielded her soul into the hands of her Savior, whom she had served so well. Her blessed death occurred on March 11, 1651, in the 34th year of her age.

Reflection.

The holy season of Lent calls for a few thoughts on the Cross. Few saints stood nearer the Cross than St. Francis of Assisi. Tradition has the Crucified embrace him, and imprint the signs of redemption upon his worthy body. The cross has always been dear to his numerous children. St. Bonaventure pointed to the crucifix, when asked by St. Thomas to show his library. The cross is the book of wisdom, the guide of life. "Whoever wishes to come after me, let him take up his cross daily and follow me." The way of the Cross bears the footprints of Jesus, our Divine Model and Teacher, and other paths do not lead to Him. The Cross and its blessed story is that mysterious book which an angel gave to St. John, saying: "Take the book and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey." (Apoc. x., 9.) The cross, then, shall be our Lenten fare. Oh, my crucified Redeemer, from Thy pulpit on Calvary teach me the lesson of the Cross!

What, then, shall be my thoughts, as I lovingly gaze upon my crucifix? In spirit I go to the courtyard in Jerusalem and the soldiers' haunts and the heights of Golgotha. My crucifix, my Redeemer, my Judge, I adore Thee! I see Thy sacred body fastened to the pillar and beaten until the flesh flies from it like sparks from a red-hot iron, and Thy naked bones receive the lashes. The cruel thorns pierce Thy sacred head, and I see the blood streaming from the temples. May these blessed thorns puncture my foolish pride and vain glory, and teach me that lowliness is true greatness! May the soldier's scourge lash my heart with true regret for my many sins and shortcomings! My crucifix, in humble faith I touch those sacred lips, that taught me the saving truth of God. I adore those blessed hands that bound up the wounds of my soul and poured in the balm of forgiveness; those sacred feet that went after me when I was straying from the fold. Dull nails now hold fast these hands and feet for love of me. A soldier's lance opened Thy sacred heart to be a refuge for me, and Thy loving eyes are mildly beaming on me, inviting me to abide therein in penance and loving sacrifice.

Oh, shall I then not love my crucifix, my Savior, who loved me first, whose birth and death are the greatest tokens of love? Shall I not endeavor to show myself grateful in return for such love? "They who wish to follow Christ, have crucified their body with its vices and concupiscences." Shall not I, a Tertiary, be willing to take upon myself little practices of self-denial for love of my Crucifix? Shame on me, a child of St. Francis, if I dread and shun the cross! And "when I shall be raised from the earth I will draw all to me:" shall Jesus not draw you, as He drew Bl. Cecilia? He will if you love your crucifix; if you daily take up your cross and follow after Him.

Easter Joy Be Yours!

HOW frequent this expression! How often, however, do we pause for a moment to think what it really means, and why it is so appropriate? Is it only the *joy* of an awakening earth, that makes us think of pleasant things and bright? Frequently this may be the source of our *joy*. But if this is all, then it were better that it never came, since the *frosts* are surely to come to blight it all.

The great Apostle of the Gentiles has said: "If in this life only we have hope, we are of all men most miserable." (I. Cor. xv., 19.) Here, then, is the true secret of *Easter Joy*, not in this life alone, but in that which is to come. That alone is the true Easter of the soul, without

which the "outward show" is but sounding brass, and a tinkling cymbal. If it does not speak to us "a good time coming," our hope is indeed vain.

But this is just the voice that is heard proceeding from the "tomb," the very means by which we were held all our lifetime subject to a "bondage," are now forever broken by Him who has come forth and thus forever destroyed "him that had the power of death, that is the devil." Conquered already, yet waiting for that complete destruction which will come when the last enemy is destroyed "and the works of the devil" are shut up "in everlasting chains."

Easter, then, truly means "joy," but it is the joy of life and the future, and not of the past, though with those who came early to the tomb, we can scarce refrain from looking in; doubting much whether after all the night of sorrow has passed away and whether all is not a vision instead of a reality! How much joy it has brought into shadowed homes. Into them, on this gladsome day, have the beams from the "Sun of Righteousness" shone and the very place has been illuminated by rays that have come direct from the throne of "the Lord of Life and Glory," who for us, has indeed illuminated life and immortality through His holy Gospel. In the strength of this thought, the burdens of life can easily be borne, and by it, life's duties are glorified.

Thus is that true "Easter joy" touches every realm of life's experience and is a solvent for its darkest problems. Illumination comes from "the empty tomb" in Joseph's garden, which could no longer hold "the Prince of Life;" which hope we have as an anchor of the soul. If Easter speaks not thus to us, its joys are of no avail, since very soon they must go out in darkness of eternal despair.

Let us then turn to the "bright side" indeed and find joy in possibilities and anticipations which Easter gives to every Christian soul. Let us repeat the words the Church today takes upon her lips: "This is the day that the Lord hath made; let us rejoice and be glad in it." Let our "Allelujas" rise up to heaven, resounding out of the depths of a heart overflowing with joy and gladness. Let this day be but one long canticle of pious, joyous praise and thanksgiving to the glory of Him who rose gloriously from the dead. Then, and only then, will *Easter joys be yours!*

"All Things Bright and Beautiful."

"A single sunbeam is enough to drive away many shadows," said St. Francis, he who hailed with thankfulness "our brother, the sun," and who laid upon his followers the duty of cheerfulness. Sunny souls indeed, whether saints or ordinary folk, brighten their world with the light of their own happiness.

(For St. Anthony's Messenger.)

Franciscan Saints and Blessed.

(By Fr. N. R., O. F. M.)

N the lives of Franciscan Saints the reader often comes across such names as "Observants," "Alcantarines," "Recollects," and the like, which are not just exactly understood. To give a succinct outline of the families of the Franciscan Order, designated by these names, is the purpose of this little paper.

During the seven centuries our Order has existed circumstances of time and place, difference of task and desire, the conservative indifference of some, and the fervent zeal of others to return to the Order's primeval simplicity and poverty, have led to the unavoidable result of a diversity of observance of the Rule; all, of course, observed the Rule their Seraphic Founder gave them, but not all with the same fidelity to his spirit.

Even in the first half-century of the Order's being there appeared two parties of widely different spirits: the "Zelanti," or "Spiritual Friars" —zealous for the strictest adherence to the letter of the Rule; and the "Relaxati"—who leaned to relaxation of discipline and sought dispensations from the more difficult precepts of the Rule. It was the task of St. Bonaventure while Minister General (1257-1274) to point out the Golden mean between these two extremes, and by strenuous effort to bring the Friars together in observing the Rule in a manner—not, it is true, in accord with the high ideal of Saint Francis—but safely withdrawn from either extreme of over-rigorousness or relaxation.[1]

After the death of St. Bonaventure (1274), the more prosperous communities of the Order fell back into their former laxity, and a reformation was needed.[2] This was begun in 1334, when Blessed John della Valle[3] (born at Foligno, 1309; died 1351), with the permission of the Minister General, Gerard Odon (1329-1343), retired with a few fervent companions into the poor little convent of Bruliano, in a desert place near Foligno. This was the humble beginning of the great "Observant" movement. After the death of Blessed John, Paulucio da Trinci,[4] Angelo da Monteleone, and John of Strancone, under the lead of Bl. Gentil of Spoleto, continued the work of Reformation.[5] In 1388 the Minister General, Henry Alfieri of Asti (1387-1405) made Bl. Paulucio "Com-

[1] See Cath. Encycl. "St. Bonaventure".

[2] See Fr. Leo de Clary, "Saints and Blessed of the Three Orders of St. Francis", vol. iv. (Taunton, 1887), pp. 203, etc.—Wadding, an. 1310 VIII.

[3] See Wad. an. 1334 XXIV.

[4] See Wad. an. 1323 XXII.; an. 1334 XXXV.

[5] The first Papal approbation of the Observance was a Bull of Gregory XI. to the Friars of Bruliano, July 28, 1370.

missary" of the "Reformed" convents.[6] He died September 17, 1390, and was succeeded by John of Strancone. The trials through which the Reform had to pass were, needless to say, many and severe.

In France a certain holy community obtained leave of the pseudo Minister General, Angelus, to retire into the solitary convent of Mirabilan.[7] Bl. Thomas of Curte was made "Custos" of the new community. Anthony of Pireto, Minister General (1405-1421), though heartily approving of their laudable undertaking, however, not to seem to acknowledge authority of the pseudo-General, and its source, the anti-pope, Benedict XIII.,[8] induced Pope Alexander V. to abolish the Custody of Mirabilan, and unite the Friars, who desired to reform, to the Observants. Pope John XXII. further extended the privileges of the Observants, and at the suggestion of the Cardinal Protector of the Order, Jordan of Albano, gave them another Commissary. Certain Provincials, however, prevailed upon the Pope to recall these, and to suspend the Friars of the Observance from preaching. Not having anyone now to represent them, the Guardians of the Observant convents[9] addressed a petition to the Council of Constance. The Council having given the matter to the Cardinal Protector and other Cardinals for consideration, decreed in the nineteenth Session that, owing to the many impediments put in the way of the Observant Reform by the Provincials, the Observants should be allowed to choose a Friar from one of their Reformed communities in each Province as Vicar, and the Vicars should elect a Vicar General who was to be appointed by the Minister General of the Order within three days—otherwise he was to be considered approved by the Council—and was to be subject to the Minister General. The Council chose as first Vicar General of the Observants Nicholas Radulph.

In 1445, the Observance having been all but incredibly propagated by SS. Bernardine of Siena[10] and John Capistran, Pope Eugene IV.[11] appointed the latter Vicar of the cismontain Observants and Bl. Maubert Vicar of the transmontain; both being subject to the Minister General of the Whole Order.

Thus we see that, although the Reform was rapidly spreading through the whole Order, there yet remained unity of government. Nevertheless it would have contributed to the Order's usfulness in the

[6] These fourteen convents are named in the General's letter (July 15, 1388). Among them were: San Damiano, Carcere, and other Retreats so dear to St. Francis.

[7] See Wad. an. 1390 IV.; 1399 XLIX.; 1415 XXXVI.; 1403 I.; 1388 V.-IX.

[8] Upon the election of the anti-pope Clement VII. in 1378, the ex-Minister General, Leonard of Giffone, declared for him, and was rewarded with a Cardinal's hat. He then convoked a Chapter of the few French Provincials of the same party, and elected a General in opposition to the real one, canonically elected at Stranconia, Hungary. See Wad. an. 1415 VI.

[9] The convents are named in the Decree of the Council. See Wad. an. 1415 VII.

[10] See Cath. Encycl. "St. Bernardine of Siena".

[11] Bull, "Ut sacra Minorum".

Church had it been governed directly by one only Superior. Pope Leo X. saw this, and convoked the Provincials of the Order to a General Chapter at Rome to consider the possibility of forming such a union.[12]

Having assembled accordingly the Conventual[13] Friars declared that they were loath to renounce the dispensations they had legitimately obtained of the Holy See. The Observants,[14] on the other hand, petitioned the Holy Father not to unite them with those who openly refused to observe the Rule in its unrelaxed simplicity. Pope Leo X., however, was not to let his plan of union be thwarted so easily. He convoked a Chapter of all the Friars except such as should refuse to receive the Reform he proposed. The Conventuals refused, and were excluded. The Observants complied with all the requirements of His Holiness, and entered the Chapter to the number of 142 Provincials and Custodes. The Chapter opened May 28, 1517; the Cardinal Protector of the Order, Bishop of Portens, assisted by the Cardinals Peter of Acoltis and Laurence Puccius, presiding in the name of the Holy Father. The Minister General, Bernardine Prato da Chieri, having been absolved from his office by the Pope, votes were cast for his successor. Out of eighteen candidates, Christopher Numai da Forli, of the Province of Bologna, was elected by a ballot of 73 out of the 142 votes.[15] The Holy Father confirmed the election June 6, 1517, and gave the newly elected Superior the title and seal of "The Minister General of the Whole Order of Friars Minor."[16] This privilege, having been called into question by the Conventuals, was confirmed to the Observant Superior, and settled for good by the Sacred Congregation of Bishops and Regulars, March 28, 1631. The present General, Most Rev. Denis Schuler, is the 105th Superior of the Order after Saint Francis.[17]

The Conventuals were not forced into the Reform of Leo X., but were permitted to retain their dispensations and to elect a "Commissary General" of their own, who was to be approved by and subject to the General of the Whole Order.[18]

Lesser divisions of the Order before the Council of Constance, 1415, were the "Privilegiati," "Coletani," "Bullistae," "Amadeistae," "Clareni," "De Evangelio," "De Capucio," "Bigoti," and others. These names were forbidden to be used after 1415.

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[12] Bull, "Ite et Vos".

[13] The name "Conventual" seems to have been first used merely to designate those Friars who lived in "Convents". In the early days of the Order there were many *hermitages.*

[14] The Observants at this time comprised the great bulk of the Order, numbering no less than 30,000. The Conventuals amounted to about one-sixth of the whole Order. See Jeiler in Kirchen-lex. 2 Aufl. V. 4, c. 1665.

[15] See Wad. an. 1517 XXIV.

[16] Bull, "Omnipotens Deus", Wad. an. 1517 XXX.

[17] See P. Ciro Pesaro, O. F. M., Serie dei Min. Gen., Roma, 1900.

[18] See Wad. an. 1517 XXXI.

The principal *branches* of the *Observants* after 1517 were as follows:

The Friars of the *Strict Observance.* Bl. John of Pueblo[18] collected a small community in a monastery in Guadalupe, formerly belonging to the Religious of St. Jerome—hence these Friars are sometimes called "Hieronimites." In 1480 they obtained permission of Pope Sixtus V. to join the Observants. John of Guadalupe, a disciple of Bl. John of Pueblo, drew up for them Constitutions in harmony with the severe spirit of the Reform. St. Peter of Alcantara, who became Minister of St. Gabriel's Province in 1538, enforced these Constitutions, and so extensively propagated the Reform that the Friars of the Strict Observance were henceforth called "Alcantarines." They were given a Vicar General of their own, and made a distinct—but not independent—family by Clement VIII., June 6, 1604.

The Recollects. Houses of Retreat or "Recollection" were established in Spain by the Chapter of Castile in 1502. Houses of this sort were founded in France in 1533, and soon after in many parts of Europe. The Recollects were not really distinct from the Alcantarines.

The *Reformed* Friars. These, like the Recollects, owed their origin to the establishment of Houses of Retreat or Reform in Italy in 1513. Francis of the Angels drew up Statutes for them at the Chapter of Assisi in 1526. Gregory XV. gave them a Vicar General, and made them a distinct and independent family of the Observance, November 24, 1621.

All these various branches of the Observance were united into the "Order of Friars Minor" by Leo XIII., (Bull, "Felicitate quadam") October 6, 1897.

[TO BE CONTINUED.]

Participation in the Indulgences and Good Works of the I. and II. Orders.

(Of importance to directors and members of the III. Order.)

POPE PIUS X., on May 5, 1909, addressed an Apostolic Letter to our Most Rev. Father General, of which we gave an English translation in the September issue of the MESSENGER, granting to the Tertiaries of St. Francis full participation in all the *Indulgences* and *Good Works* of the First and Second Orders of the Seraphic Family.

Concerning the "good works" there can be no doubt; for the Tertiaries may have a share in all the meritorious works performed by the members of the I. and II. Orders, by simply making a good intention to participate therein.

The chief question, however, is, which are the *Indulgences* the members of the III. Order can now gain in virtue of the new indult? Pope Leo XIII. had already by rescript of September 11, 1901, granted the

[19] See Wad. an. 1480 I.

Tertiaries many new Indulgences which, until then, were enjoyed only by the I. and II. Orders. Hence the new grant is not as large as might be supposed, because Tertiaries could already, since 1901, gain the most of these Indulgences.

The number of days, however, on which the *"General Absolution"* (or the blessing with which a Plenary Indulgence is connected) may be given publicly by the Rev. Director, or privately by any Priest in the confessional, has been greatly augmented. Besides the nine days mentioned in the "Rule" the General Absolution may now be given also on the following days:

1. On the Feasts of our Lord: *Circumcision* (Jan. 1), *Epiphany* (Jan. 6), *Ascension, Holy Trinity* and *Corpus Christi.*

2. On the Feasts of the Blessed Virgin Mary: *Purification* (Feb. 2), *Annunciation* (March 25), *Assumption* (Aug. 15), *Nativity* (Sept. 8), and *Presentation* in the temple (Nov. 21).

3. On the Feasts of *All Saints* (Nov. 1), the holy Apostles *Peter* and *Paul* (June 29), St. Francis of Assisi (Oct. 4), St. Clare (Aug. 4), and St. Catherine (Nov. 25).

4. On all the days of Holy Week.

5. On the two new Feasts of the Seraphic Order: The *holy Way of the Cross* (Friday before Septuagesima Sunday), and the *Seven Joys of the Bl. Virgin Mary* (Sunday after the Octave of the Assumption).

6. Furthermore, every Tertiary may receive *General Absolution* "once during life" on any day he may select, and at the hour of death, i. e., when dangerously sick. This Indulgence, however, is of effect but once.

A *Plenary Indulgence* can now also be gained on the *Feast of the Immaculate Conception* (Dec. 8), under the usual conditions.

All other Indulgences to be gained by Tertiaries in particular, are included in the indult of Pope Leo XIII., mentioned above.

Tertiaries who are sick may gain all the Indulgences for which a visit to a regular Franciscan church, or a chapel of the Third Order, is requisite, by reciting the Our Father and Hail Mary five times.

Tertiaries living at places where there is no regular Franciscan church, or where no fraternity of the Third Order is established, may gain all these Indulgences by visiting their parish church.

All and each of the above named Indulgences, with the exception of the *Plenary Indulgence* at the hour of death, may be applied to the *Poor Souls* in purgatory.

In conclusion, we respectfully request the Rev. Directors of the Third Order to kindly give the *General Absolution* to their Tertiaries on the days mentioned above. God will certainly reward them for their charity, and the blessing of St. Francis will be with them in all their work!

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For St. Anthony's Messenger.)

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XIV. The Holy Ghost and Jesus Christ.

OUR Lord and Savior Jesus Christ is the only-begotten Son of the Father, begotten from all eternity, the Second Person of the Blessed Trinity, Who, in time, took from the ever blessed and Immaculate Virgin Mary our human nature. In Christ Jesus, there are two natures, the divine and the human, but only one Divine Person. When therefore we say that Jesus Christ is the work of the Holy Ghost, or that He receives something from Him, this applies only to His *human* nature, not to His Person. The greatness and glory of Jesus Christ the Incarnate God is incomprehensible! He is the center, the prototype, the first beginning and end of all creatures; and He unites in Himself all the orders of creation—of nature, grace and glory—and all the dignities, privileges and prerogatives of all beings put together. Great though Christ is, according to His *human* nature, He is the work of the Holy Ghost. It is true that the creation of the human nature of Christ and its union with the Person of the Son of God is one of those operations attributable equally to all the Divine Persons, yet it is to be especially ascribed to the Holy Ghost, because to Him belong all the works of vivification, sanctification, perfection and grace.

The Angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. (Luke I., 35.) The Spirit of the Lord rested upon Him. (Isa. XI., 2.) The powers, the offices and the dignities which belonged to Christ during His earthly life, were all of the Holy Ghost; and from beginning to end the Holy Ghost concurred with our Lord to accomplish His work. Through all eternity Jesus Christ, as the Eternal Son of God in union with the Father, honors, loves and glorifies the Holy Ghost; while Jesus Christ as Man, is ever grateful for His Sacred Humanity being specially fashioned by the Holy Ghost, and immensely sanctified by the Holy Spirit. Jesus taught Nicodemus about Him; established His apostolate by the imparting of the Holy Ghost; He declared that the sin against the Holy Ghost is unpardonable—and nowhere has the Holy Ghost been so unceasingly worshipped, loved and glorified as in the Sacred Heart of Jesus Christ.

Love of the Holy Ghost is indeed a most prominent feature of the

Spirit of Jesus, and unless we diligently strive to love and glorify, as well as worship the Holy Ghost, we can never expect to be thoroughly penetrated with the Spirit of Christ. Hesitate no longer—but imitate Jesus Christ in love and devotion to the Holy Ghost!

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

St. Patrick's Vision.

There is a legend of olden times which tells of a vision seen by the Apostle of Ireland a short while before his death. In that vision he is shown the future of the island for whose good he had dared and done so much. The sight, full of sorrow, of trial, of suffering, of anguish, wrung the Apostle's heart, and he cried aloud in the darkness: "Will God thus cast off his people forever?" and then a voice answered into the distant future; for beyond the gloom there was light, and beyond the sorrow there was hope.

Yes; there was light far away in the West—out in the great ocean—far down below the sunset's farthest verge—from westmost hill-top the New World lay waiting for the light. It came—borne by the hands of Ireland's starving children. The old man tottered with the precious burthen from the fever-stricken ship; the young child carried the light in feeble hands to the shore; the strong man bore it to the western prairies, and into the vales of the snowy Sierras; the maiden brought it into the homestead to be the dower to her husband and a legacy to her children; and lo! ere famine's night had passed from Ireland, the Church of God arose o'er all that vast New World of America, from where the St. Lawrence pours its crystal tide into the daybreak of the Atlantic, to where California flings wide her Golden Gate to the sunset of the Pacific. More than 1,400 years have passed away, new faiths have arisen, new languages have sprung up, New Worlds have been born to man; but those fourteen centuries have only fed the fire of that faith which he taught the men of Erin, and have spread into a wider horizon the light he kindled.

May, then, the devout remembrance of this wonderful Saint continue to inspire the children of the forefathers whom he brought to God, that they may be models, not only in the steadfastness of their faith, but also in the practice of the precepts it inculcates.

—God chooses those whom the world treats with contempt, because ordinarily this contempt turns man to Him.—*St. Gregory.*

—We are exhorted to lead a life of austerity during the days of Lent, to make reparation at this holy season for the negligence of other times.—*St. Benedict.*

(For St. Anthony's Messenger.)

The Virtues of St. Joseph.

IT is a pity that in our days so many of the beautiful feasts of the Church are no longer celebrated as they should be. Many feasts have been abolished, others are celebrated on the following Sunday; but one feast, dear to every Catholic heart in the whole world, is celebrated all over, the feast of St. Joseph, the foster-father of our dear Lord. His life is so rich and instructive in wholesome lessons, that it would take volumes, and not a few pages, to do justice to this eminent and still so humble man.

Christian art has surrounded St. Joseph with certain symbolical attributes, that we easily recognize him among the thousands of saints in the calendar of the Church. We usually see him with the Infant Jesus in his arms. This is to indicate the great dignity and high honor, to which God had called him. Among the thousands and thousands of men St. Joseph was the only one worthy of this high honor, and of him it may well be said: "He glorified him in the sight of the kings. He sanctified him in his faith and meekness, and chose him out of all flesh." (Eccles. xlv., 3, 4.) And such a man, whom God, the eternal wisdom, found worthy of the greatest honor He could bestow upon man, namely, to be the protector of the Blessed Virgin Mary and the foster-father of His only divine Son, should he not be to us poor sinners the object of tender devotion, should we not come to him with unbounded confidence, when we see the Son of God look upon him as His father and bow to him in filial love and obedience? If we knew nothing more of St. Joseph than this one indisputable fact, common sense, aside of religion, would tell us, that to him, whom God honored in so signal a manner, we could not refuse our tribute of love without offending God. Living under the very eyes of the Divine Child, seeing the good example of the Blessed Mother every day of his life, must have made of him the greatest of saints, so that Holy Scripture speaks of him as the "Just man."

The Infant Jesus in the arms of St. Joseph reminds us of his great love for the holy Child and its Mother. His honor was no hollow, no sham honor, as is the case with so many titles and honors of the world. Joseph understood what it meant to be the foster-father of this heavenly Child and the protector of its Mother. See how he works to supply the scanty needs of the Holy Family; see him setting out on far and tedious journeys for the protection of this Holy Child, day and night his only solicitude is centered upon the heavenly treasures entrusted to him. This is the best proof of true love, that is at all times and under the most trying circumstances willing to bring sacrifices for the beloved one! Let us learn from St. Joseph to love God with our whole heart and to show this love by keeping the commandments of God most faithfully. We cannot flatter ourselves to be clients of St. Joseph unless we are willing to follow his example. So many nowadays make the mistake of their life by imagining that devotion to St. Joseph consists in saying certain prayers and making novenas and the like. Prayer is good and wholesome for the soul and body; but, my dear friend, St. Joseph cannot help you and obtain for you the favors you ask of him, unless you are an obedient child of God. As long as you love sin and cannot make up your mind to break the chains of your sinful habits for the love of God, this great saint is powerless to help you!

The saint usually holds the white lily in his hand as a symbol of his purity. Of him tradition tells us, that he never fixed his eyes upon the other sex, and carefully avoided the many dangers for the purity of his soul, content to serve God in innocence and holiness. He never mixed up with the world, loving retirement and solitude as one of the safeguards of this angelic virtue. It was this purity, this modesty that recommended him to God, and for this reason, out of the millions of the children of Israel, he alone was chosen as worthy of the dignity and honor, to which we see him raised by God.

His example must inspire us above all to watch over the innocent children God has entrusted to our care. I speak here to all priests, parents and guardians, whose duty it is to take good care of these immortal souls, and to keep them from contamination with this wicked world. Let us not shut our eyes to the many dangers that beset the heart of the little child. Fathers and mothers, I ask of you to have before your eyes St. Joseph, and to watch over your children in this respect, or you will reap the harvest of shame and sorrow. Deprive not your children of any pleasure that is legitimate and healthy, both for body and soul. But put your foot down in every case where the pleasure is directly bad or at least questionable. It is your business; nay, a holy duty to see for yourselves, that your children are not exposed to danger. The shops and factories in many instances are veritable ante-chambers to hell! The dirty, filthy

language used, the bad example given, the books, pictures and the like that are often passed around, will bring about the downfall of your child, if you do not step in in time and stop this damnable nuisance! Teach your children to love this virtue, to prize it as the greatest treasure within the heart of man, and you will have good children. And good children are the best reward God can give you in this world, and they will be the most brilliant gems in the crown of life, God has already prepared for you. But be good yourselves, let nothing be said or done in your home that would make innocent souls blush. Fear not the remarks of people, that you are too strict and too old-fashioned, that times have changed, and the like. God has not changed, His laws have not been weakened, and your responsibility has not been lessened. Every child that God gave you in innocence and holiness, will be demanded back from you in the same state, and woe to you if this child has been sacrificed to satan through you and your bad example of carelessness and a want of due instruction and attention. Let us pray most earnestly to St. Joseph for the grace to love God by keeping His holy commandments, by willingly bringing sacrifices for the love of God and finally by serving Him with a pure and innocent heart. That alone will insure for us the protection of St. Joseph in life and in the dreadful hour of death. B. B.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

ALTHOUGH we have already quoted a great writer, and heartily approve what he said: "Mixing religion and politics is like mixing whisky and water—it spoils both." We dare say that Catholics should take interest, and, perhaps, more as they are presently accustomed to do, in politics. While Catholics take part and interest in politics, it is far from "mixing religion and politics." What we should strive at is to

Hallow Politics

with true, solid, sound and eternal principles of Religion and Christianity. This could but be inducive to the betterment of our government and country—we dare to assert—and, yes, hardly is in need of proof! You, certainly, do not mean to say and maintain that there is no room for improvement on and in our politics?

Have you any faith in the Father of Our Country, George Washington? All right, so we let him talk instead of a Catholic priest or bishop,—it may have a better bearing, with some people anyhow. Now

The Father of Our Country

said in his farewell address to the people of America: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. Let us with caution indulge in the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principles. Beware of the man who would attempt to inculcate morality without religion!"

Mrs. Julia Ward Howe,

a member of the Unitarian church, made an eloquent plea for the Christian education of young America. She writes: "Crimes of grown people multiply until they become commonplace and uninteresting, and the escapades and offenses of young people, hardly out of their teens, grow more numerous and more grave. Young Americans seem unconscious of higher ideals than wealth, pleasure and athletics. The press brings the world daily before us, and together with much that is excellent and useful, carries into our homes much that is baneful to our children. How best can we shield them? How inculcate reverence for modesty, respect for parents?"—she may have added, responsibility of duties and sense for honesty?—"By good example, of course," she continues, "but how else? Do we wish our children to enter the field of practical life without religion? What other power will guide them among the pitfalls of temptation? What other agency will redeem them after repeated offenses and failures? What will console them when the heart is bursting with sorrow? What will reconcile them to suffering, and even to death itself? If our children grow up with no habit of devout thought, with no reliance on prayer, with no outlook toward morality, what will be their attitude in view of the troubles of life?"

Boys reared and brought up without religion, and not thoroughly educated therein, will necessarily prove themselves poor Christians, unpractical Christians in the different walks of life, and worse politicians, selfish without Christian principles, corrupt without scruples of conscience. The truant officer and the juvenile court are very poor substitutes for religion. "Religion it is," so declares the well experienced Cardinal Manning, "and religion alone, that can form the inward life of man and make him true and faithful." The only law that can supply an officer that will not fail in days of trials and of temptations, either in social life or in the political career, is the eternal law of God. Conscience, ruled

and governed and led by Christian principles, is the only safe-keeper. Men without religion and, consequently, without conscience, cannot be safely trusted neither in business, nor in politics. Our politics are corrupt, and badly, too. We are sorely in need of a political reform, and only men of Christian principles, of a thoroughly religious character, of manly courage, can make a success of the desirable reform in politics. Yes,

IT IS A FACT,

the Catholic Church has converted all peoples that ever have been converted, and it is not too much to hope that she, the divinely instituted Teacher, may yet convert the world! It is the duty of every Catholic to aid the Church in this, her divine calling; it is the duty of every Catholic to take part in this strife for political reform for the betterment of our social and political condition! And there is no prospect for reform, social or political, unless we go back to Christian principles. A nation, ever so great and mighty in every respect, but short on religion, cannot and will not stand! It is no less a lie than slander and even blasphemy as some creatures, infidels as they are, claim that religion, Christianity or the Christian religion was the cause of the downfall of the once great Roman Empire. Any half-way scholar in history must necessarily come to the conclusion, and may tell you that social and political corruption was the very and only cause of the ruin of that once so proud world's empire. And this corruption was brought on by neglect of and undervaluing religion.

An able, although not Catholic, editor of a fearless weekly said some time ago: "A correspondent asks 'whether the great nations owe most to the sword or the cross.' That were much like asking whether the usefulness of a watch be due most to the case or to the works. Religion has ever been the heart of the body social, the dynamics of civilization. A great nation of atheists is a practical impossibility, because the basic principle of such a society must needs be selfishness, and from such a foundation no mighty superstructure can ever rise. 'Ye cannot gather grapes of thorns nor figs of thistles.' War is but an incident in the history of a nation, while religion is its very life. In the latter it moves, it breathes and has its being. . . . Without religion the contract social is simply a rope of sand."

We were not little surprised to find in this same weekly this appealing assertion: "'No union of church and state' is simply a protest against the union of body and soul. The greatest rulers of ancient and modern times regarded religion as the palladium of national power."

He continues to say: "We may take refuge in the philosophy of religion and say that all are right in conception and wrong in expression; we may call it blind superstition if we will; but if we would mount high

enough to obtain a clear vision, we must confess that religion has ever been the dominant factor in the forging of mighty peoples. Were I required to give a reason for this fact, I would say it is because man is not altogether a machine—because he is not content to eat and sleep and propagate his kind like the lower animals. Despite his thick veneer of selfishness, man is at heart a creature of sentiment, and religion is the poetry of the common people. Crude, it may be, but its tendency is towards the stars, while all else in man is animalistic and of the earth. Strike religion, the poetry, out of a people, and you reduce them to the level of educated animals. Annul the power that draws them upward and they must sink back to primordial savagery. The individual may accept logic as a substitute for sentiment, but a nation cannot do so. The masses are not swayed through the head, but through the heart. . . . . Could the materialists inaugurate their belauded age of reason, sentiment would perish utterly in that pitiless atmosphere, and the world be reduced to a basis of brute selfishness. The moral duty would disappear, for why should man die for man, in a world whose one sole god was the dollar? Why should a Damien sacrifice himself if selfish ease be the only divinity? If there is no Fatherhood of God there can be no Brotherhood of Man. . . . . Atheism means universal anarchy. It means a kingdom without a king, laws without a legislator, a machine without a master. An atheist is a public enemy. He would not only destroy the state but wreck society. He would render life not worth the living. . . . . He calls himself a 'liberal,' while fanatically intolerant of the honest opinions of others. . . . . Religion and adoration of a superior power will remain a living, pulsing thing in the hearts of the people. It is this poetry, this sentiment, this sense of duty, which transcends the dollar that constitutes the adhesive principle of society and makes civilization possible."

Cardinal Gibbons some weeks ago in an interview, as reported by the Associated Press, pointed to the danger of the social condition respective of the exorbitant high prices of purchase of the necessities of life, unable to solve the perplexing conundrum or to offer or make any suggestion under the present political situation.

There are other political "issues," as for instance, the unjust taxation for our public schools, a taxation without representation, an "issue" perhaps too early yet to fight. But the question of living, the question of an honest division of profits of capital and labor, of a reasonable recompensation for labor performed and risk of capital undertaken, the problem of a sufficient competency of the workingman in days of health and ability, and the prospect of providing a penny or two for a "rainy day," and similar "issues" are pressing, are problems of the present.

Is there really no remedy? "Is there no physician in our broad country who could advise and prescribe the remedy? No balm on our

great and fertile soil, in our land of so rich resources, of almost inexhaustible productiveness of all kinds of provisions and commodities, and we dare say, luxuries? Why, should anyone be wanting?

Had we only a Moses and an Aaron to lead us out of the land of "grafters" and out of the bondage of soulless and selfish corporations, trusts and syndicates, whose only and sole god is the almighty dollar; out of the bondage of unscrupulous and corrupted politicians, as reared—not educated, for education without religion is simply a misnomer;—yes, politicians reared in our godless public schools. Indeed, had we only fearless, honest men, men of Christian principles, men of conscience, men and politicians of moral courage to call a deserved "halt!" to the selfish and unscrupulous monopolies and trusts! The nation, the workingmen, irrespective of party-line, "backing up" those fearless men and politicians, men of sincere integrity—all honest Christian men, citizens and voters united and combined in this struggle for political reform, could and would work wonders and bring about the betterment of condition of our hard working toilers and honest bread-winners!

Down the trusts? Down the monopolies? Down the great and mighty syndicates? No! But compel those selfish combinations to obey the laws; encourage competition in trade and business; give the middlemen a chance. Yes, protect competition, "the very life of trade;" protect the ever honest middleman—and thus you will protect the consumer, the wage-makers, the poorer class of society!

A Test of Confidence.

Do not be surprised, but above all things do not be dispirited, if God leaves you a long time praying for one favor. He is trying your confidence by your perseverance. If you do not persevere you are not confident, and if you are not confident you are doubting His word, and you do not deserve to be heard by Him. Urge your petitions with confidence, and persevere in urging them. Reminding your God that in praying you are doing what He bid you do, and that you will not leave Him until He blesses you.

—It is a serious thing to die, it is a more serious thing to live. So as it is a great and glorious thing to die, it is a thing greater and more glorious and god-like to live a resigned, active and blessed, if not happy life.

—Envy is a most fatal evil; when it reigns in a soul, it troubles, blinds, and excites it to every excess. It is from self-love that envy springs, and it is the love of the common welfare that combats and destroys it.—*St. Anthony of Padua.*

For Our Young Folks

Trust in Prayer.

(Written for St. Anthony's Messenger by B.)

Chapter IX.—(Continued.)

EGINALD strode out into the night; as he proceeded on his way, he shouted the jeweler's name from time to time. He had been engaged in his search for about half an hour, when —was it reality or imagination—a faint call responded to his prolonged shout. He listened intently; it was repeated. Fleet as a deer he bounded forward in the direction whence the sound proceeded, and in a moment was in the presence of Mr. La Roche.

"Hello, Mr. La Roche, hello; badly done up, eh?" The man groaned heavily, tried to turn, but sank back, painfully.

"Hope there's no broken bones in the case, sir."

"My daughter, Edith, Edith, where is she? Dead, Dead? Then I care not to live."

"No, no, sir; cheer up, she is safe with friends, but let me get some of the other fellows together, so we can move you." He shouted with all his might. Soon several of the men appeared.

"Now, Mr. La Roche, we'll try to raise you as gently as possible. It may cause pain, however."

"My daughter is saved, Oh, God, I thank Thee!"

"Lean on me, Mr. La Roche."

"On you! Who is this?" he asked, with a puzzled air.

"Why your boy, Reginald."

"Reginald Carrington?"

"The same. Now let us see if you can steady yourself."

"Carrington, begone!" he cried out bitterly. "Sir, I prefer spending the night here rather than accept your help."

"I am sorry, sir, that you feel this way, but I will not intrude, the rest of you fellows see what's to be done for the gentleman."

"I'm blamed if I know whether I will or not," growled a young farmer, "he'll have to try to get on his legs, or we can't do nothing for him."

They raised La Roche, but the moment his foot touched the ground he sank back with a cry of pain.

"Look out men, look out, see his leg is broken. Careful, careful," and taking off his coat, he placed it under the sufferer's head, then pressed a small flask of brandy to his white lips.

"I'll be jiggered if I'd honey up that old fellow, if he 'bused me like Carrington. He might die, if he liked, for all I'd care."

"O boys, we mustn't take things literally, he's in great pain. Don't you think we'd better invent some sort of a stretcher, no conveyance to be had, besides he couldn't bear the jolting of a carriage."

"He'll be a mighty heavy load to carry, by the by, for how far do you think?"

"Isn't Ike Peterson's the nearest house?"

"Calkilate it is, and a mighty hard tramp it'll be."

"It won't be easy, boys, but I'll give you a lift, and make it worth your while into the bargain."

"Well, lads," spoke up an old farmer, "if Mr. Carrington is willing to do all this for that savage old chap, we won't stand back."

They began improvising a stretcher from the branches of the trees, while Reginald bathed the wounded man's face with the restoratives Aunt Chloe had provided.

La Roche recovered consciousness. "Are you still here, Carrington?"

"Of course I am, sir; you can't do without me just now, and I will not leave till you can help yourself."

"But I decline your services, sir; these other men will attend to me. I'll pay them for it."

"Ne'er a time, if Carrington don't direct and help here, it's all over with you," snapped a farmer.

"Mr. La Roche, think of your daughter! Her anxiety for you is simply killing her," said Reginald.

"Well, confound it all, go ahead, I can't let the little girl worry. I'll take your help as a business deal, Carrington," he explained, with great effort and gasping with pain."

"All right, Mr. La Roche, I'll fix my price, and it will be a high one."

A spasm of pain prevented the wounded man from keeping up the conversation. He was found to be very badly bruised, his right leg fractured, an ugly gash in his right shoulder. Despite the men's best efforts in the transit, he suffered horribly. Reginald was always near, applying restoratives and speaking tenderly as a son. La Roche's agony was now intense, he permitted Reginald to do with him as he would. Was there ever such a half hour of torture for him and heavy work for those who bore him through the night?

"There, boys, there is the gleam of a light, we're nearly at our journey's end."

"Good thing we are, Reg, for 'pon honor I couldn't stand this much longer."

"Say, Bill," whispered Reginald, "I'll try to hold on for two, and you just tear to the house and see if Dr. Newland's there, and get him to meet us."

"All right, Reg, but if you don't break your back, it must be of cast-iron, and no thanks for your pains, my man!"

"Never mind the thanks. We're doing the square thing, you see, and that brings its own reward with it."

Bill darted off, and in a very short time Dr. Newland appeared.

"So, so, you found him, Reggie, how is he?"

"In a terrible plight, doctor! Broken leg, broken bones. Bad enough, but if his head and heart are tolerably sound, you'll pull him through."

"Hello, La Roche, how are you feeling?"

"I'm in torture," he gasped; "where are you taking me to?"

"Why, to Ike's, till we can patch you up a bit; and listen, La Roche, you must keep as quiet as possible. Your little girl's there."

"Hurt?" he groaned.

"Not much, but weak and shaken up badly; any excitement—and I could not stand for consequences."

"Bring him in easy, boys; easy, and we'll try to do for him what we can. We're expecting help from town."

"Can't you have me brought to town right now?" and a spasm of pain convulsed his pale face.

"Not yet. Patience a bit! Think of your daughter."

"There, take hold, Reg, you're handy, and lay him down carefully."

Reginald was very solicitous for the poor man's comfort and made himself so generally helpful, that the doctor remarked, smiling, "he had missed his calling; he should have been a nurse, or a doctor, or something of the kind."

Mr. La Roche endured through the long hours of that night, which seemed endless, the most acute suffering. When he had a moment's respite from extreme pain, his eyes were fixed on the young man, so zealous in his service, with a look of fierce hatred. Dr. Newland observed it, and was indignant.

"Look here, La Roche," he said, when Carrington had left the room to look for a moment after Edith. "Do you know to whom you are indebted for your daughter's life and your own?"

"O, I don't know; it was only accidental that Carrington came upon me. If he had not found me, some one else would."

"And who do you think would have risked his life in holding up those mad horses of yours, and thus saved Edith?"

"Did he do that?" But again the pain was intolerable and he could not think.

Edith opened her eyes for a moment as Reginald entered.

"Reginald," she whispered, holding out her hand feebly. "Dear Reginald, where is papa?"

"Safe, Edith, safe; but the doctor won't allow him to disturb you; nobody must. I am only taking a peep, you know."

"Love to papa, Reginald," she whispered, as he pressed the fluttering little hand tenderly.

During the course of the night the fractured limb was set. On examination it was ascertained that there were no serious internal injuries, and consequently La Roche's recovery, while it might prove tedious, was only a matter of time. His attitude to young Carrington changed from the moment he had been informed of the danger to which he had exposed himself in stopping the runaways.

Nep, who came around, rather fearing blame, told him the story over and over again, with sundry embellishments, not forgetting to pose as second best in the fray.

The third day after the fearful accident dawned clear and beautiful, and Edith had so far recovered that she could be wheeled into her father's apartment; by the way, only a dingy little closet, indeed; but, Oh, so beautiful in her eyes, for there sat papa, looking rather under the weather, it is true, but the same darling papa, ready to clasp her to his heart, and it was Reginald that brought her in and placed her comfortably beside papa. Just then a carriage had drawn up before the lowly door. Edith looked at the restless blacks, shaking their manes and pawing the ground so violently; she shuddered.

"Don't mind those fractious rascals," whispered Reginald.

"Oh, but I cannot trust a horse again, and I was so fond of them."

"Not with a strong hand to control them, eh? But great Scotts! Mom and the Governor, Irma and her mother! Oh, oh!"

Mr. Carrington entered and approaching La Roche extended his hand cordially and exclaimed: "Hello, old friend, glad to see you this far."

La Roche returned the hand clasp warmly. "There's the fellow you and I both have to thank," he answered, with an affectionate nod towards Reginald.

Mrs. Carrington's cordiality won all hearts, as she divided her attentions between the invalids.

"O, Irma," whispered Edith, "isn't she lovely? O, how happy are Estelle and Reginald in having so dear and lovely a mother!"

"They are, indeed," smiled Irma; "yet I do not doubt in the least but that Reginald would be quite ready to share this happiness."

It was a matter of surprise how that carriage could have held the heaps of flowers and delicacies with which it was loaded. Reginald was at considerable pains to select the rarest and most beautiful of the floral gifts for Edith, and soon she sat in her easy chair surrounded like the "Queen of May" by the fairest flowers.

Mrs. Ferguson, aided by Irma, prepared the feast of delicacies with great taste and skill. The reunited families enjoyed a very feast of love.

Dr. Newland's coming on the scene with quite a stern look in his kind, old eyes, broke up the peace party.

"Now, my good friends," he said curtly, "no more celebrations for a week or so, our little lady there can't stand it."

"Tut, doctor, do you see the roses blooming again on her sweet face," said La Roche.

"I do, sir, see roses; but there are different kinds of roses, you know."

"He now devoted himself to Edith, to Reginald's great disgust. The farewells were spoken. Estelle whispered hurriedly to Edith: "Darling, the first part of our request has been granted most generously. Let us pray for the second."

Edith blushed, but her face was wreathed in happy smiles.

"On, home with you, every one of you! Aunt Chloe, didn't I leave you in charge?" growled the doctor.

"La, bress my soul, doctah, what will a poor culled pusson do when all the grand quality folks come a-swooping down on her."

"Well, they've got to vacate the premises, every one of them!"

Reginald cast an imploring look at Aunt Chloe, she understood him.

"But, doctah, not Mistah Reginald, he's my right hand."

"That's a shame, Aunt Chloe," said Estelle, "he's not half as helpful as I am, he just goes mooning around and"—

"O, yes, Aunt Chloe, you want some more ice; I'll fly!"

"Say, doctor, Edith wants me; let the other folks go, I'm quiet."

"Well, you might cheer her up a bit, Miss Estelle, but don't talk her to death!"

Estelle resented the very idea, to Mr. La Roche's great amusement.

"Well, La Roche, either you have an iron constitution, or I am an ideal physician," said the doctor, chuckling.

"Or my little girl has been storming heaven for my recovery."

"Is that your view of the matter? It's rather a new one. At all events, I don't think you will be running any risks by returning tomorrow in the early part of the afternoon. Mr. Carrington promised to superintend matters."

"Yes," interrupted Estelle, "and Reginald and myself will attend to Edith."

"You see, matters are settled, and I have nothing further to do but to enjoin quiet and fidelity in taking the prescribed remedies," remarked the doctor, as he took his leave.

As soon as the girls were alone, they gave full vent to their joy and gratitude. Prayer had almost miraculously helped to disperse the clouds now vanished in the mellow sunlight—but there was still one little shadow. What had become of the diamonds? Would not St. Anthony make their happiness perfect?

[TO BE CONTINUED.]

St. Anthony's Department

St. Anthony's Ever Ready Help.

EVERYBODY remembers the frightful catastrophe of the 24th of May, 1897, at Paris, the fire at the charity bazaar. One of the visitors, Miss Sergeant of Hendecourt, was rescued from the flames by a fortunate concurrence of circumstances, which could not, as she herself admits, be attributed to anything else, but the protection of the holy Wonder-worker of Padua. We give here a short account of the horrid spectacle and the rescue, written from her dictation two days after the tragic occurrence.

When the disastrous fire broke out, Miss d'Hendecourt found herself pretty far from the doors. The cries and the jolting from all sides threw her into a sort of stupor. She saw her sister fleeing, her dress in flames; she saw the flames creeping along the archway, but never did the thought strike her of leaving the doomed place. At last the natural instinct for self-preservation prevailed, but how was escape possible? Before every door masses of entangled bodies writhing in the sea of flames.

Now she thought of St. Anthony. "Good Saint," she said, "for five years I call upon thee and always hast thou refused to hear me. Today, however, I hope my prayer will be heard!" Thereupon she made a vow, signed herself and ran towards the human barrier, calling upon the Saint. She fell among the dead and dying and several persons fell upon her. Some minutes later daring rescuers came to dig up the dismal heap, which arose behind the door. They started to leave, when one of them noticed a hand moving. He grabbed the hand, then the other, and drew from the smoldering pile Miss d'Hendecourt, who had neither burn nor scratch.

(Translated from "*St. Antoine de Padou*," by Fr. G. S., O. F. M.)

Book Notices.

FREDERICK PUSTET & Co., the well-known publishers, New York and Cincinnati, have sent us two new books just off their press.

TWO SERIES OF LENTEN SERMONS, by Rev. Francis X. McGowan, O. S. A.—Octavo, cloth bound. Price 75 cents net. The first series of these thoroughly practical instructions deals with "Mortal Sin" and its remedies; the second with the "Seven Deadly Sins" and their cure. There

is no time throughout the entire year more opportune and better adapted than the holy season of Lent to call us to repentance and to dispose our souls to a worthy preparation for the reception of the Holy Sacraments as prescribed by Holy Mother Church. We dare say that in all the 224 pages of these highly instructive discourses there is not a single dull line. Every point is clearly stated, logically proved, and precisely expressed.

Heaven's Recent Wonders or The Work of Lourdes. From the French of Dr. Boissarie. Authorized translation by Rev C. Van der Donckt. Large octavo, cloth bound. Price $1.50 net.—Dr. Boissarie's name is known wherever the story of "Lourdes" has been told, that is, the wide-world over. A man of science and a distinguished physician, he has devoted his attainments and a large part of his laborious life to the study of the marvels wrought at the favored shrine in the Pyrenean valley. This, his fifth work on Lourdes, embraces many of the more recent facts; the discussions of theories is fuller and more critical, and the general conclusion, the supernaturalness of many of the events occurring at Lourdes, is more triumphantly vindicated at the bar of science. In these days when the reality of modern miracles as supernaturally caused events is denied outright or looked upon with suspicion, it is helpful to read such a book as this. It confirms one's faith and lifts one above the narrow views of prejudiced pretenders to science. May then this latest volume of the famous French Doctor find countless readers not only among Catholics, but also among our separated brethren, and lead them safely to the true fold of Jesus Christ. The translator has done his work well, and deserves the thanks of all devout clients of Mary Immaculate in this country, for giving them this treasure of a book in their own language.

The Life of Saint Clare ascribed to Fr. Thomas of Celano of the Order of Friars Minor (1255-1261); translated and edited from the earliest MSS. by *Fr. Paschal Robinson* of the same Order.

With great pleasure we announce that this long-looked-for interesting book is to make its appearance towards the end of the present month. Up to now there was no reliable biography of St. Clare in English, and the author deserves the gratitude of all lovers of St. Francis for giving us this beautiful sketch of the Life of the first-born spiritual daughter of the Seraphic Patriarch, in the vernacular. Fr. Paschal has devoted much time and special study to this work, and by exceptional favors gained access to some archives in Italy until then closed to all students.

This will suffice to call the attention of our readers to the forthcoming publication by the Dolphin Press, 1305 Arch street, Philadelphia, Pa. The volume will be beautifully printed, profusely illustrated and elegantly bound. Price, $1.00. Postage, 8 cents extra.

St. Francis Seraphicus College.

OUR students feel greatly indebted to the zealous missionary, Rev. Fr. Isidore Verkamp, O. F. M., for his pious labors in their midst during the annual spiritual exercises which, we are satisfied, were productive of much spiritual good. We hope for a long duration of the good results achieved.

The formal opening of the second semester took place February 7 in the presence of Father Provincial and the entire College faculty. After a brief prefatory address by the Rev. Vice-Rector, in which he observed that the past term had been one of ostensible progress and gratifying results, the semi-annual reports were read and distributed. Thereupon Father Provincial delivered an earnest and comprehensive address, pointing out the principal duties of ecclesiastical students. We are confident that during the second semester our students will devote themselves to their studies with even greater fidelity than heretofore.

The St. Francis Literary and Debating Circle elected officers for the second term, as follows: Moderator, Rev. Fr. Ermin, O. F. M.; President, George Moellers; Vice-President, Joseph Marschke; Secretary, Joseph Georgel; Treasurer, Joseph Mulligan; Librarians, Victor Ramstetter, John Mannion and Leonard Blank; Censors, Theodore Espelage and Elmer Wehr.

On the eve of George Washington's birthday the members of the Circle entertained with a musical-literary program in the College-hall. The story of the Father of our Country narrated in song and verse, together with the various eloquent addresses, appealed in a perceptible manner to the patriotic sentiments of the students. The finale was the singing of "The Star-spangled Banner."

During Lent the students observe special devotional exercises. Every morning during Mass a brief meditation on the Passion is held. On Wednesday the way of the Cross is recited, and on Friday an appropriate Lenten sermon is given. The chapel-services on both days are closed with benediction of the Blessed Sacrament. Another commendable devotion which our students are observing is the daily recitation of the Little Office of the Blessed Virgin.

Before the end of the present month the joyous "Alleluja" will resound throughout Christendom on the glorious Easter morning. May this Alleluja re-echo in the hearts of all our friends and benefactors, and may the Risen Savior bless them with heavenly peace and true Easter-joy!

—THE cross man goes through life like a sore-headed dog, followed by flies.

Chronicle of the Order

Rome.—According to the latest statistics published in the January issue of the official "Acta Ordinis Minorum" the Order of Friars Minor under the jurisdiction of the Most Rev. Minister General Denis Schuler, O. F. M., has at present:

Two Cardinals, viz: His Eminence, Joseph Sebastian Neto, until lately Patriarch of Lissabon, and His Eminence, Gregory Aguirre of Garcia, Archbishop of Toledo, Primate of Spain, and Patriarch of the West Indies.

Six Archbishops: Aurelius Briante, Apostolic Delegate for Egypt and Arabia; Diomede Falconio, Apostolic Delegate for the United States of North America; Fredian Giannini, Apostolic Delegate for Syria; Martin Garcia y Alcocer, formerly Bishop of Cebu in the Philippines, and now Titular Archbishop of Bostra in Arabia; Simon Milinovic, Archbishop of Antivari and Primate of Servia, and Sebastian Pifferi, Archbishop of La Plata in South America. For the name of another Friar Minor just appointed "Archbishop of Brindisi," see our "Correspondence from St. Anthony's International College," on this same page.

To the thirty *Bishops* mentioned in said report must be added the Rt. Rev. Bernardine Slaku, who has since been appointed Coadjutor to the Franciscan Bishop Nicholas Marconi of Pulati in Albania.

Besides, there are three *Prefects Apostolic:* Augustine Alemany in Peru, South America; Andrew Felici in the Island of Rhodes, and Bonaventure Rosetti in Tripoli, North Africa.

Finally, three *Superiors of Missions* who are appointed by the Holy See: Vincent Fracassini for Upper Egypt; Ferdinand Parri for Constantinople, and Robert Razzoli, Custos of the Holy Land.

—(Correspondence from St. Anthony's International College, February 6, 1910.)—Fr. Tommaso Valeri, O. F. M., of the Province of the Stigmata in Tuscany, has just received the Papal Brief nominating him Archbishop of Brindisi. His appointment is well deserved. Being of eminent abilities, he has successfully occupied the positions of Lector, Novice-master, and Provincial in his Province. He has also served as Apostolic Visitor. The consecration will take place at an early date.

The conferences by Fr. Gemelli on Lourdes have caused a great stir in the materialistic camp. He has been reviled and persecuted by the anti-clerical press, and several times the meetings were disturbed and even violently broken up by the anti-clericals. Also at Milan, Fr. Gemelli's residence, they endeavored to molest him, but Divine Providence turned the efforts of his enemies to their utter confusion. Fr. Gemelli is member of the "Associazione Sanitaria," a society of medical men of Northern Italy. Lately some of the most influential members have been agitating to expel him from the society, for being "addicted to the cult of superstition," unworthy of a doctor of medicine. But to give the affair a decent appearance, they invited him to a public debate before the body of doctors, the full report thereof to be printed and published in 10,000 copies at the expense of the losing side. The intention was to disgrace him before the public and find a pretext for expelling him from the society.

Fr. Gemelli, however, trusting in the help of the Immaculate Queen, hesitated not in the least to accept the challenge. On January 10th, before a large gathering of doctors and scientists, he delivered his conference, stating plainly and concisely the point at issue. Then, after a brilliant speech of two hours, he invited those who wished to object the following evening, to give in their names. Seventeen members immediately went on the list.

The following evening the hall was packed and a great crowd was turned away. Promptly at nine o'clock the debate began. One after another the opponents hurled their objections, repeatedly mixed with insults, at the intrepid friar, who was all the time calmly taking down his notes. At midnight, when the opposition was exhausted, he arose and began his refutation. For two hours and a quarter he continued his discourse, in which he easily overthrew the arguments of his opponents —the bitterest of whom was his former professor of therapeutics at the University—clearly showing their superficiality, groundlessness and fallacy. Frequently he was vigorously applauded by the assembly, which showed no signs of tiring, although it was well after two o'clock in the morning when he finished. He was easily the victor. Even his adversaries had to admit they were beaten.

The moral effect of this debate is incalculable, and will do a great deal to counteract the policy of vilification and calumny that has been carried on here in Italy the last year against Lourdes and its miracles. Some journals have called Fr. Gemelli "the Knight of the Immaculate Queen," because he so valiantly defended the honor of his Heavenly Mistress in the face of her enemies. It was, indeed, a remarkable achievement, reminding one of the triumph of Duns Scotus, when he gloriously championed the cause of the Immaculate Conception before the doctors of the Sorbonne. —(Fr. H. S., O. F. M.)

—The consecration of the Franciscan Capuchin Father John Anthony Zucchetti, newly appointed Archbishop of Smyrna, Asia Minor, took place Sunday, January 2d, in the Church of the Propaganda, His Eminence, Cardinal Gotti, officiating. The new Archbishop was born in Milan, Italy, February 13, 1843, and joined the Capuchin Province of Trent May 13, 1859. He was a renowned preacher, and in 1879 was appointed Prefect Apostolic of Mardin in Mesopotamia. While in charge of this mission he was especially zealous in establishing schools and colleges not only in Mesopotamia, but also in the adjoining country of the Armenians.

Italy.—The Rev. Fr. Sino Maupas, O. F. M., is undoubtedly the most popular man in the city of Parma at the present time. For years already he has been chaplain at the State Prison, and as such he devotes all his energy and zeal to the spiritual and temporal betterment of the unfortunate confined therein. Besides this he looks after the poor and destitute of the city, begging from the wealthy to give to the poor. No wonder, then, that he is highly esteemed by all, even the Socialists who courteously greet him when they meet him on the streets. On his recent visit to Rome Fr. Sino was graciously received in audience by the Holy Father, and also by the President of the Ministry, Gioletti, from whom he obtained all he asked for his poor charges. He is truly a typical Franciscan of the old school!

Spain.—A Franciscan Father of Barcelona has sent to our esteemed confrère and able contributor, Rev. Fr. Zephyrin Engelhardt, O. F. M., of Watsonville, Cal., a letter which throws much light on the dreadful doings of last July during the revolutionary riot at Barcelona. In part this letter, which bears the date of December 1, 1909, and was published in the *Los Angeles Tidings*, is as follows:

"By registered mail I send your Reverence through the Hormiga de Ora Library a copy of the little work, 'La Revolucion de Julio en Barcelona,' by M. J. Villaescusa, in which your Reverence will find the causes described in detail by an excellent Catholic along with the text of the liberal press itself.

"I was a witness of the deeds. At various times I saw the dagger over my head. We were without a shred of clothing, and driven out of the house which at first had given us shelter. The city was entirely cut off by the sea and land, without light, without provisions of the first necessity, without the will to bury the dead. That is a picture more horrible than can be imagined, and it would have been the end of us all if it had continued two or three days longer.

"More than six hundred nuns, wretchedly dressed, wandered in fear through the streets; about one thousand friars were without guide or protection; fifteen or sixteen thousand asylum inmates and collegians, half naked and weeping with fright! Then add to this the inaction of the authorities and the apathy of the Catholics!

"We ourselves took refuge in a tower on Calle de Copernico until our residence, which had been destroyed by fire, shall be restored. Nothing of it remained, neither roof nor floor, but only the walls which are worthless. . . . I remain in Christ, yours,

"Father Luis Portelli, *O. F. M.*,
"Provincial Chronicler."

The book referred to in this letter, "La Revolucion de Julio en Barcelona," describes how Father Uso met his death. "In the suburb of San Gervasio," we read, "there existed a modest little convent of the Franciscan Fathers. The Fathers were most beloved in the whole suburb for their amiable manners and never-failing charity. Much of this popularity was also due to the character of the superior, Father Ramon Uso, who, despite his youth, had already been Provincial in the Order. When the incendiaries began their dastardly work, Father Uso, who at once comprehended the danger to which his little community was exposed, procured secular clothes in which the religious could make their escape. Unfortunately, he ran short two suits. For this reason the Father Superior and Father Brugulat had to stay in the convent to await an opportunity to save themselves. A moment of apparent quiet arrived. They seized it to venture into the street to run to a neighboring house. Scarcely had they gone beyond the shadow of their own house when six men emerged from a market under construction. When they espied the two religious they shouted: 'There are the friars! Let us kill them!' Immediately a dozen shots were fired at the Fathers. The Father Superior fell, mortally wounded. Father Brugulat took him into his arms and fled around a corner into an open door, which was immediately closed. When the murderers turned the corner and saw no sign of the fugitives along the whole street, they asked the neighbors, but not one betrayed them, an

evident sign of sympathy for the friars in that suburb of laborers. Father Uso soon expired in the arms of his companion.

"It was such dastardly and cowardly work as this that Ferrer and his anarchist companions in Barcelona inspired. How in the face of testimony of this nature any right-minded editor could call Ferrer a martyr to liberty is beyond our comprehension."

Belgium.—In this country there are upwards of 100,000 Tertiaries, in the proportion of 30,000 men to 70,000 women. These are representatives of all classes of Belgian society, members of the government, civil servants and other functionaries, merchants, mechanics and workingmen. They are to be found in the smallest villages and in the industrial centres, in the colleges and seminaries, and in the famous University of Louvain. The archbishop of Malines, Cardinal Mercier, and mast of the Bishops are zealous members of the Third Order.

Ireland.—According to the "Franciscan Annals" there are over 1,200 men and 1,100 women belonging to the Congregation of the Third Order which is attached to the Franciscan Capuchin church in Dublin. The men in sections meet on three evenings of every week for meditation or a conference, and for the recital of the Office of Our Lady, which they chant in Latin. The women meet on two nights for the same purposes. A large majority of the Tertiaries are weekly communicants, and many of them are in the habit of approaching the Holy Table daily.

United States.—According to advance sheets of the Official Catholic Directory, published by the M. H. Wiltzius Co., of Milwaukee and New York, there are 14,347,027 Catholics in continental United States, showing a gain of 111,576 over the figures presented a year ago.

Adding to the number of Catholics in the United States proper those of the Philippines, Porto Rico, the Hawaiian Islands, the total number of Catholics under the United States flag is 22,587,079.

A study of the Wiltzius Directory shows that there are 16,550 Catholic priests in the United States, 12,274 being secular clergy and 4,276 members of religious orders. A gain of 457 is shown among the clergy. The total (16,550) does not include those United States priests who are working in the Philippines or other foreign missions. Neither does it include those in Rome or studying abroad.

There are 8,849 Catholic churches with resident priests in the United States and 4,355 mission churches which are supplied by the neighboring pastor. The total number of churches, therefore, is 13,204, a gain of 366 over last year.

Glancing over the statistics, it is found that there are 4,845 parochial schools in this country, with an attendance of 1,237,251. A gain of 142 schools is recorded during the past year and the gain among the children in attendance is 39,338. Counting the children in parochial schools, colleges, academies, orphan asylums and other institutions the total number of children amounts to 1,450,448, a gain of 53,101 over the preceding year.

The Hierarchy of the United States consists of 1 Apostolic Delegate, 1 Cardinal, 13 Archbishops and 88 Bishops.

Naugatuck, Conn.—The death of a pious Tertiary, Mrs. Mary Natz, which occurred in the sacristy of St. Francis church, this place, on Sunday, February 6th, was a fitting close of a devout life. The good old lady, who was in her seventy-fourth year, had for many years been a

daily attendant at Holy Mass and regular recipient of Holy Communion. On Sundays she was wont to go to early Mass, at which she received the Holy Eucharist; she then returned for High-mass, attended Vespers and all other devotions, so that it could be said without exaggeration, she actually spent the greatest part of the day in the House of God. The Sunday mentioned being a very cold day, Mrs. Natz went to the nine o'clock Mass, at which she intended to receive Holy Communion. She had scarcely reached her pew, when a stroke of apoplexy attacked her, and she sank down unconscious. Some men in her vicinity seeing this, tenderly carried her into the sacristy, where Fr. Higgins gave her Absolution and Extreme Unction and recited the prayers for the dying, after which the venerable old lady peacefully breathed her last, to awaken to consciousness again, as we confidently hope, in Heaven, to praise the Lord forever, Whom she served so faithfully here on earth. R. I. P.

Philadelphia, Pa.—Ven. Mother Bruno (Sophie Weber), Provincial of the Sisters of St. Francis in the South, died in Philadelphia, her native city, on January 17th. She became a member of the community thirty-seven years ago, and labored zealously at various houses of the Franciscan Sisters in Pennsylvania and Maryland. Six years ago she was chosen Mother Provincial. R. I. P.

Washington, D. C.—The Rev. Fr. Bede Oldegeering, O. F. M., Commissary General of the Holy Land, has published his annual report for 1909. Last year's collection taken up, by order of the late Pope Leo XIII., on Good Friday for the maintenance of the Sacred Places in Palestine, in the various dioceses of this country, amounted to $19,441.67, which were duly transmitted to the Rt. Rev. Father Custos in Jerusalem.

St. Louis, Mo.—(Correspondence, February 15, 1910.)—Very Rev. Fr. Benedict Schmidt, O. F. M., Provincial, left St. Louis January 18th, to visit the houses in Arizona, California, Oregon and Washington. He expects to be back by March 13th.

—The great advantage of having a larger and more spacious church could well be seen when the Forty Hours' Devotion was held for the first time in the new St. Anthony's Church at St. Louis, on February 4th, 5th and 6th. The services were well attended and for the first time in many years could the parishioners be accommodated in the church on such an occasion. The closing ceremonies were especially impressive; a considerable number of secular priests took part in the procession. Fr. Vincent Schrempp, O. F. M., assistant, preached the sermon on the first day, and Fr. Sylvester Buschkuehler, O. F. M., Sub-rector of the Seraphic College at Teutopolis, Ill., on the third day, preaching in the early Mass, High-mass and evening service. Fr. Sylvester will also preach the Lenten sermons at St. Anthony's.

—Fr. Daniel Finkenhoefer, O. F. M., of Chicago, preached a mission at Marathon, Wis., December 22-26; at Montrose, Ill., January 2-6, and at Riverdale, Ill., February 2-6.

—Fr. Titus Hugger, O. F. M., of Chicago, conducted the annual retreat in St. Bonaventure's College, Allegany, N. Y., December 26-January 1, and at St. Bonaventure's Monastery, Paterson, N. J., January 2-8.

—Fr. Pamphilus Stahl, O. F. M., of St. Louis, conducted a retreat for the Franciscan Sisters in St. Mary's Hospital, Memphis, Tenn.,

December 27-January 1, and again for the same Sisters during the following week, and finally for the Franciscan Fathers, January 8-12.

—On February 18th the Very Rev. Fr. Cyprian Banscheid, O. F. M., ex-Provincial of the Sacred Heart Province, died at Ashland, Wis. As reported on a former occasion, Fr. Cyprian received a stroke of apoplexy July 24th at the railroad station in St. Paul, Minn., and ever since he had been in a helpless condition, nor did he ever recover his speech. The solemn obsequies took place in St. Agnes' Church, Ashland, on the 22d.

Fr. Cyprian was born May 22, 1852, at Neviges, Germany, and entered the Order at Warendorf February 27, 1871; in 1875 he came to America with many of his brethren in consequence of the "Kulturkampf." After finishing his studies at St. Louis, he was ordained by the Most Rev. P. J. Ryan, July 27, 1877. His first appointment was at St. Bernard, Neb. He was Superior and Pastor at St. Louis from 1883 to 1887; at Joliet, Ill., from 1887 to 1898, and at St. Peter's, Chicago, from 1898 to 1906, when he was elected Provincial. Soon after returning from the General Chapter of the Order at Assisi, and a short time before the end of his term, he was struck down by apoplexy. R. I. P.

—(Fr. M. S., O. F. M.)

Gallup, New Mexico.—(Correspondence, January 24, 1910.)—The Rev. George J. Juillard, for eighteen years Pastor of Gallup, recently appointed Associate Director of the Society for the Propagation of the Faith in the United States, left on the 23d of this month for his new field of labor in distant New York City.

Upon his departure the depot platform was thronged with 400 to 500 people of all creeds and nationalities, who had come to bid their beloved pastor and friend a reluctant farewell, postponed to the last moment of his sojourn among them, to wish him God-speed on his journey and all success in his new field of labor. The grim hand-clasp of some, the tear-stained eyes of others, the heartfelt farewell of all, their lingering presence and yearning look as the train passed out of sight bearing him away, the Rev. Father standing on the rear platform of the train, spoke volumes of his popularity—nay, of his endearment to all the people of Gallup.

On the Friday evening previous to his departure the English-speaking Catholics of Gallup gave their Rev. Pastor a very pleasant surprise by repairing in a body to his beautiful residence, there to spend, for the last time, a pleasant evening with their "Father."

On the following evening his non-Catholic friends, the elite of Gallup's business world, gave him a similar surprise, by paying him a visit to spend the last evening of his sojourn in Gallup with him. In token of their esteem and loving friendship, they presented him a beautiful gold watch, bearing the following inscription: "Presented to Rev. Geo. J. Juillard, Gallup, N. M., Jan. 23, 1910, by his non-Catholic friends."

At the Solemn High-mass, Sunday morning, the church was crowded with both Catholics and non-Catholics. The Rev. Geo. J. Juillard was Celebrant of the Mass; Rev. Cyprian Vabre, of Flagstaff, Arizona, was Deacon; Rev. Robert Kalt, O. F. M., Subdeacon, and Rev. Fintan Zunbahlen, O. F. M., Master of Ceremonies. The Rev. Anselm Weber, O. F. M., of St. Michael's, and the Rev. Leopold Ostermann, O. F. M.,

of Chin Lee, and the Rev. Florentine Meyers, O. F. M., the new Pastor of Gallup, were present in the sanctuary. The choir acquitted itself nobly, and both music and singing added greatly to the solemnity of the occasion.

Towards the end of the Credo, three little girls, dressed in white, wended their way up the middle aisle, bearing a white satin cushion, upon which was a most beautiful gold chalice—a present of the parishioners to their departing Pastor. Entering the sanctuary, the girls knelt down and presented the chalice to Father Juillard, who was taken by surprise and was visibly touched at receiving this token of love and gratitude.

After Mass he addressed his people in words of tender affection. He remarked how hard it was to say good-bye; he thanked them for all their kindness and good feeling towards him, and assured them that he would and could never forget them. Divine Providence brought him here and the same Providence of God was taking him away. Eighteen years ago he had come among them, a newly ordained Levite, full of enthusiasm and zeal for the love of God and the salvation of souls, and yet a man with a heart full of love for his fellow-men. As priest and man he had ever tried to see only the good in man, and difference of race or creed could never influence him in his relations and intercourse with his fellow-men. Some of his best friends were non-Catholics, he said, and he thanked those present for their kindness and good will towards him. He wished they were of the same fold, and he their pastor. Still, their God was his God, and he had ever striven to be as broad as Christ, and included them all in his love and affection. The beautiful tokens of friendship—the handsome gold chalice and fine Howard gold watch—presented by his Catholic and non-Catholic friends, would remind him daily and many times a day of the happy days he spent here and the many dear friends he left behind.

After Mass a number of his parishioners, young and old, more especially those of the Spanish tongue, filed through the vestry into the sacristy, some kneeling to ask his blessing, others, especially boys and girls, bidding him farewell, whilst tears streamed down their youthful faces. The good wishes of all Gallup follow him, and his memory will ever be blessed. —(Fr. A. W., O. F. M.)

Mendocino, Cal.—(Correspondence, February 4, 1910.)—The Franciscan Capuchin Fathers of Mendocino county, California, have suffered a sad and a serious loss in the death, from Bright's disease, of the Rev. Ignatius O'Keeffe, O. M. Cap. He was under the care of the Franciscan Sisters at St. Joseph's Hospital, San Francisco, where he died December 22, 1909. Two years last December he came from England to join his Brethren of the English Province in the missionary work they are doing in Northern California. He was only forty years of age at the time of his death, twenty-five of which he had been in the Order. He was of a genial and lovable disposition, loved by his Brothers in Religion, and by all who knew him. He was buried on Christmas eve in the Catholic cemetery at Ukiah, of which mission he had been in charge. A sung Requiem Mass, as a month's mind, was offered up for the repose of his soul, at Ukiah, on Wednesday, January 26th. R. I. P.

The Rev. Aloysius Arkwright, O. M. Cap., has come from England to fill the vacancy caused by the death of Father Ignatius.

—(Fr. Sebastian, O. M. Cap.)

Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

Bondsville, Mass., Jan. 14, 1910. With enclosed offering for the poor students, I return sincere thanks to St. Anthony for his help in restoring to health my little daughter, who had been suffering a long time from a serious malady for which she had undergone treatment at two different hospitals. J. T. S.

Louisville, Ky., Jan. 16, 1910. Thanking God and his faithful servant St. Anthony for the almost complete recovery of my son from the effects of an injured ankle, I enclose an alms for your poor students with the request that they continue their prayers for him so he may never suffer from it again. J. L. S.

Soldiers Grove, Wisc., Jan. 18, 1910. For receiving an important letter which had been delayed by the recent snowstorms, I enclose an alms and sincerely thank good St. Anthony. A. V. F.

Laurence, Mass., Jan. 19, 1910. For granting my petition regarding a law suit which I had recommended to the prayers of your students, I thank St. Anthony very much and enclose promised offering. M. O'C.

Hamilton, O., Jan. 21, 1910. Thanks to dear St. Anthony for obtaining my petition, viz., that my husband should regain his old position. Enclosed find offering for St. Anthony's Bread for the poor students. B. G.

Shamrock, Tex., Jan. 22, 1910. For the finding of a valuable brooch which I had lost, I return sincere thanks to good St. Anthony and enclose an alms for the poor students. M. McC.

Kalispell, Mont., January, 23. 1910. I promised enclosed offering for your poor students in case my husband would find his lost eye glasses. Thanks to good St. Anthony, my petition was granted. L. K.

Chicago, Ill., Jan. 25, 1910. Enclosed alms for the poor students was promised if my children should be spared from getting a contagious disease. Thanks be to God and St. Anthony, my prayer was heard. C. B.

Grant City S. I., N. J., Jan. 26, 1910. I had succeeded in obtaining a good position and retaining it for the past four months, but unfortunately I have now lost it. Nevertheless I thank the dear Holy Family and St. Anthony for the many benefits I had derived from it, and cheerfully send the promised alms in gratitude thereof. M. E. B.

Altoona, Pa., Jan. 26, 1910. With sincere thanks to the S. Heart, Our Blessed Mother and dear St. Anthony for the success of an operation which made possible the cure of a disease of long standing, I enclose promised alms for your poor students. C. A. D.

Butte, Mont., Jan. 26, 1910. Please find enclosed alms for your poor students in sincere thanksgiving to the Bl. V. Mary and dear St. Anthony for the remarkable recovery of my husband who had his foot terribly crushed in some machinery at the mine in Calumet, Mich. S. S.

Centralia, Wash., Jan. 28, 1910. Many thanks to the Holy Family and St. Anthony for the resoration to health of my husband who had suddenly taken very sick. Enclosed alms is for St. Anthony's Bread for the poor students. S. McF.

Cincinnati, O., Feb. 3, 1910. For the success my husband had with his work the past month, I return thanks to St. Anthony and enclose an offering for the poor students. M. P.

Evanston, Cin., O., Feb. 4, 1910. Having caught a terrible cold, and fearing very much that dreaded throat-trouble called quinsy, I promised Our Bl. Mother and St. Anthony an alms for the poor students. Thanks to the intercession of said Saints, I escaped safely. C. L. P.

Chillicothe, Mo., Feb. 5., 1910. I had asked St. Anthony's intercession that I might hear from a long lost relative. Having obtained my request, I sincerely thank the great Saint and enclose the promised offering for the poor students. M.

Blackstone Ill., Feb. 6, 1910. A well-

known physician, of Chicago, told me last October to go to Colorado at once, otherwise I would be dead in a few months. Having no means to go West, I asked a good Franciscan Father for advice. He requested me to make a novena to St. Anthony who would surely help me. Thanks to the dear Saint, I am perfectly well now, and able to do my work again. M. W.

N. B. We regret that—for want of space—a number of thanksgivings could not be published this month. THE EDITOR.

Monthly Intentions.

Conversion of a husband and peace and happiness in a family.—That a young man may attend to his religious duties.—Cure of nervousness.—For several persons to obtain desired positions.—For a wayward brother.—Success in business.—Successful and speedy sale of business.—Success in studies and examinations.—Restoration of health.—To obtain good and suitable work.—Success in a profession.—To obtain good tenants.—Cure of various ailments.—Means to pay debts.—To avoid litigation and speedy settlement of an estate.—For a good Catholic companion.—Success in collections.—For a person suffering from acute melancholy.—Protection for a brother exposed to many dangers of body and soul.—For many persons to make their Easter duty worthily.—Several conversions.—Protection against fire and storms.—For a home near a Catholic church and school.—A safe confinement.—Collection of money due.—Profitable sale of house.—Just settlement of affairs.—Restoration of health for a priest.—Good health for a priest studying abroad.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—The First Communicants.—Conversion of sinners.—The Poor Souls.

Days of Indulgences in March.

On the 5th. St. John Joseph of the Cross, Conf. I. O.
On the 6th. St. Coleta, Virgin II. O.
On the 9th. St. Catherine of Bologna, Virgin III. O.
On the 19th. St. Joseph, Foster-Father of Jesus. **General Absolution.**
On the 20th. Palm Sunday. **General Absolution** every day of Holy Week.
On the 27th. Easter, Resurrection of Our Lord, **General Absolution.**

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. JOSEPH, FOSTER-FATHER OF JESUS.

Obituary.

Of your charity pray for the repose of the soul of Mrs. Cora Shay Allen, who died December 14, 1909, at Dalton, Mass., a devoted client of St. Anthony.—Mrs. James Bahan, who passed to her reward January 18, 1910, at Findlay, O., a subscriber to St. Anthony's Messenger, and a fervent client of St. Anthony.—Patrick Maloney, who departed this life January 25, 1910.—Miss Agnes O'Neill, who passed to her reward January 26, 1910, at Glendale, California. She was the beloved Sister of Rev. James S. O'Neill, pastor of Holy Family Church, same place. Mrs. Bridget Buttimer, who departed this life February 2, 1910, at Somerville, Mass.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!